



Digitized by the Internet Archive
in 2010 with funding from
University of Toronto

THIS EUROPEAN WAR.

A PREPARATION FOR THE RETURN
OF ISRAEL;

OR,

THE GATHERING (OR PRELUDE)
TO ARMAGEDDON.

BY
REV. L. G. A. ROBERTS, COM. R.N.,
Rector of Ardley, Bicester.

SECOND EDITION.

LONDON:
ROBERT BANKS & SON,
RACQUET COURT, FLEET STREET, E.C.

—
PRICE ONE PENNY.

6s. 6d. per 100, postage 6d. extra.

FOREWORD.

THE subject of this pamphlet is arranged in such a way that many readers may not, without some explanation, be able at once to grasp its meaning. For the enlightenment of these, it is well to state—

1. That the British and all Anglo-Saxon races (of course including the United States of America) are God's ancient people Israel.

2. That they have been hitherto a hidden people ever since the captivity of the Ten-tribed (northern) kingdom.

3. That their term of punishment was to extend for seven times (or 2,520 years); after which, to the exact year, the British began the work God had appointed Israel to do.

4. That the term of Judah's punishment has run out this very year—A.D. 1914.

5. That the prophetic dates and cycles can only be made to apply to Israel and Judah, and circumstances attending their historical development.

6. That Israel (as apart from Judah) must be found in the islands to the north-west of Palestine, a "great and a mighty nation," "a company of nations," a blessing to all nations, and God's witnesses of His truth to the world.

7. That this land (Britain) is under the protection of Almighty God, and the sovereignty of the seas is ours.

1360
241

8. We are therefore invulnerable; every nation that wars against us must perish.

9. Our commission is not only to preach the Gospel in every nation, but also to bring the Jew to see their Messiah, and ourselves to turn to the Lord.

10. That there is a portion of Judah who will accept the assistance of the "Antichrist," and will re-build the temple and restore Judaism, as opposed to Christianity.

11. That during the war, or immediately after it, we (as the prophetic TARSHISH) must take all the Jews who have thrown themselves upon our protection back to the Holy Land.

12. They are there to be under our care, and to re-organise their nationality, and to become wealthy.

THEN FOLLOWS ARMAGEDDON.

Many will be like the wise virgins, and many will be like the foolish (Matt. xxv. ; Rev. i. 3).

The wise, having oil in their lamps, will partake of the marriage supper. The foolish, not having the oil, will be in a perpetual anxiety hitherto unknown.

REV. L. G. A. ROBERTS,

Secretary Imperial British-Israel Association.



THE JEWS IN RUSSIA, AND THEIR DELIVERANCE.

It was stated in reference to this verse (Deut. xxviii. 68)—“And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee; thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.”

The context is so applicable to the present state of the Jew in what is known as “within the pale” in Russia, and has been so often quoted as applicable to them, that there is no need to labour this question. It does not apply to Israel obedient. The verses 1—14 are in process of accomplishment to-day in Britain and the United States and Colonies; the whole of the rest of the chapter bearing upon the disobedient, or those who reject the voice of the Lord speaking through Jesus Christ. Deut. xviii. 18, 19, has had its course, mainly in “wrath to the uttermost” (1 Thess. ii. 15, 16) being poured upon them.

Lately, within the last eighty years, the Gospel of the Grace of God has been again presented to the Jews by their own brethren, the House of Israel, from Britain. No doubt a pseudo-Christianity is answerable in a great measure for the Jews’ obstinate refusal to look into the merits of Jesus Christ.

Another reason may be that it is presented to them by a nation professing itself to be a "foolish nation" and a "no people" (Deut. xxxii. 21—29). But surely this is amply forecasted, and in their distress, as here stated, they might "be wise," and "consider their latter end." Thank God many are already looking to Britain and asking themselves the question, "Is Britain to be our deliverer?" "Who are these British? Can it be they are our lost brethren of the Northern kingdom? Are they the people spoken of in Isa. xxiv. 13—16, xviii., xlii. 6, xlix. 8; Jer. xxxi. 1—11, &c., &c.?" A spirit of enquiry is amongst them.

But Scripture tells us in Jer. iii. 18 that "the house of Judah shall walk to the house of Israel" before their return from "the land of the North." Hos. i. 11 tells us the same. Zech. x. 10 says, "I will bring them again also out of the land of Egypt"; and the context shows Ephraim-Israel strong, living with their children, and turned again to the Lord.

The return of Israel here spoken of is not to be accomplished without some considerable trouble, for the Word says, "And he shall pass through the sea with affliction, and shall smite the waves in the sea" (Zech. x. 11). This is borne out by Hab. iii. 7—9, 12—15.

Those Jews who, either by invitation of the Gospel or are attracted to Britain or the U.S.A. and obey the command in Rev. xviii. 4 to "Come out of her, My people," and leave "Babylon the Great" to her fate, and join themselves thus to the House of Israel, will share in the return as mentioned in Isa. lx. 8, 9. Also those who accept the goodwill of Britain and occupy the regions, suggested to the Zionists' movement, in East Africa, will return as stated in Isa. xviii. and Zeph. iii. 10.

But the millions *within the pale*—what is to become of them? Is there any word concerning them? It is said there are upwards of 5,000,000 (? 7,000,000) Jews in the western parts of Russia and Europe. We think our text especially concerns some of these.

On looking at Jer. xvi. 16, 17, which evidently leads up to a far more wonderful EXODUS than that out of Egypt of old, we have the preparation for this, stated in these words: "Behold, I will send for many fishers, saith the Lord, and they shall fish them." Here is the work of the Gospel net, especially amongst the Jews, by such Societies as the "*London Society for Promoting Christianity among the Jews*," and of the "*British Society for the Propagation of the Gospel among the Jews*." The former began its work in 1809 and the latter in 1842. Both these Societies have done well, but there is the greatest obstacle placed against work amongst the Jews in Russia, by any foreigner. Notwithstanding, God has raised up such men as Joseph Rabinowitz and others, who laboured for Christ among their own people very successfully. These and the others mentioned are as "fishers" fishing them. There has been a very large migration of Jews Westward, and into Britain and America, as a result. Others have, owing to the Zionist movement (started in 1897), gone to Palestine; here, we think, in opposition to Divine admonition. But the main body are still in Russia. Our text, we gather, speaks of these, who, neither heeding the Gospel invitation nor the warning cry of Rev. xviii. 4, are either voluntarily or compulsorily held in bondage in Russia.

This preaching of the Gospel to the Jews seems to have a limit, for the words go on with, "And after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Now this points to an increase of hatred against the Jew far surpassing that which has already taken place in Europe or Russia, and which will compel an exodus, as stated in Jer. xvi. 14, 15, brought about as in Isa. xlii. 13—16.

The distracted state of Europe may easily bring this about. The difficulty, however, is with our original. What is meant by the assertion, "And the Lord shall bring thee into Egypt again with ships"? Evidently this is not from Palestine, nor is it the way

spoken of in Isa. lx. 8, 9, or xviii.; or Zeph. iii. 10. All these latter references are Britain (or Israel) bringing Judah home *to* Palestine.

Here, then, is either a misapplication of the text, or we must find some other proof that Judah is brought back from the land of the North by some other power and for some reason, not to Palestine, but to Egypt.

This, we think, is borne out by the prophecy of Joel iii. 4—6. This prophecy, though it was probably to a very large extent carried out as related in 2 Macc. viii. 10, and also Josephus' Ant. XII. ii. 2, 3, yet the raising up again of the Jews to such power as to be able to sell the Tyrians and Zidonians unto the Sabeans (or Soudanese), is not borne out by any history extant. Ptolemy Philadelphus, when he redeemed 100,000 Jews whom his father had taken and sold, employed them in public offices and in his armies; but this did not give them power to "take them captive whose captives they were" (Isa. xiv. 2). This takes place at the Restoration. It is Israel who on their return "fly upon the shoulders of the Philistines towards the West" (Isa. xi. 14), and we must believe that these Philistines are employed in some sea traffic at the time. If the Grecians, Tyrians, and Zidonians are modern nations of the present day, we have yet to find them. Also see Jer. xii. 14—17 in reference to them all.

We do find the Tyrians and the Zidonians in Ezek. xxviii., and that Zidon figures largely just before the restoration of Israel is clearly seen from vers. 20—24, followed by 25; the Canaanite is also to be at the last expurgated from the house of the Lord (Zech. xiv. 21), and the Grecians (or "sons of the Grecians," Heb.) are the combatants against whom Zion is to be strengthened at the time of the end, in order that they may deliver Judah, the prisoners, out of the PIT (pale in Russia?) wherein is no water. These are bidden to "turn to the stronghold [Israel in Christ], ye prisoners of hope; even to-day do I declare that I will render double unto thee" (Zech. ix. 12—14).

“ When I have bent Judah for Me,
 Filled the bow with Ephraim,
 And raised up thy sons, O Zion,
 Against thy sons, O Greece,
 And made thee as the sword of a mighty man.
 And the Lord shall be seen over them.”

Now see how wonderfully the context of this passage in Zech. ix. 10, 11 has been fulfilled. Him whom Judah refused, EPHRAIM has accepted, as in Isa. ix. 1—9, but it is not to be “by might, nor by power, but by My Spirit,” lest we should boast; therefore, having raised up Ephraim when her term of punishment was over (B.C. $721 \times 2520 = 1799$ A.D.), Ephraim is to speak peace to the Gentiles; we could not do this as a war power, so our land power is taken away, but our sea power remains.

“ And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off [after Waterloo and the Crimea], and he shall speak peace unto the heathen; and his dominion shall be from sea to sea and from the river unto the ends of the earth”; probably the Nile and all the promised land.

“ As for THEE also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.”

This evidently is not spoken of Ephraim or the second Jerusalem, but Judah or the first unto whom the Lord came and they received Him not (see verse 9; compare Gen. xlix. 11 and Zech. ix. 9, 13). Judah is now bent; the stubborn ass is now ready to be ridden upon, even as Ephraim has been taught (Hosea x. 11, followed by 12 just before the Lord comes). “ Sow to yourselves in righteousness and reap in mercy; break up your fallow ground, for it is time to seek the Lord, TILL HE COME and rain righteousness upon you ” (compare also Acts iii. 19—21).

Some may think these Grecians, Tyrians and Zidonians are used in a spiritual sense, but we British-Israelites are beginning to find out that the Bible is a real book and deals with literal things.

Why the Grecians do not bring Judah into Palestine is evidently because Palestine is in the hand of the Turk, who is, and will be then, under the protection of Britain from an invasion from the north by Russia. But something takes place, as in Dan. xi. 42, which brings Turkey against Egypt. "And the land of Judah shall be a terror unto Egypt" (Isa. xix. 17), and this has to do with the "counsel of the Lord of hosts."

So we infer that God's Word must be fulfilled; the Jew shall be brought into the land of Egypt in ships; this synchronises with another movement of the Jew being brought to Palestine by the ships of Tarshish (Isa. lx. 9), and the same being the ships of Britain or Israel (Isa. xviii.).

The Gathering (or Prelude) to Armageddon.

MANY are the enquiries as to whether we are now experiencing the War of Armageddon or not. We answer in the words of Rev. xvi. 13—16, and say it is but the preparation; and being the latter portion of the sixth vial, this is not the seventh vial, which terminates in Armageddon. It is, however, the prelude. The prophecy of Joel iii. 9 has been in process for some time: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong." "Thither cause Thy mighty ones to come down, O Lord."

It is seen from ver. 16 who these mighty ones are—Zion and Jerusalem; and then

"The Lord shall be the hope of His people,
And the strength of the children of Israel."

But where are we now? And how long is this terrible war to last? Reading 1 Thes. v. 1—3 we find it is "The day of the Lord."

"When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." Last year there were two treaties of peace signed and a palace of peace inaugurated, and the arrangement of both "Triple Alliance" and "Triple Entente" was to maintain the peace. But whilst we alone spake of peace, they were all preparing for war.

In Rev. xvi. 15 we have a warning, as also in 1 Thes. v. 2, which is,

"THE LORD COMETH AS A THIEF."

"Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Now this is said under the sixth vial, and therefore 1 Thes. v. 2, 3 corresponds with the same. So our first object is to watch, lest that day overtake us as a thief. The Lord cometh, in what manner 1 Thes. iv. 14—18 must prepare us. Let us therefore be pure, spotless, true, and faithful. With us as a nation it is drawing nigh unto God (Psa. l. 1—6), and He will plead with His people; to the apostate it is a serious warning of coming judgment (ver. 16, etc.). We are to call upon Him and He will deliver us, and we shall glorify Him (ver. 15). Compare with this Isa. xlii. 10, and follow on to see the stirring up of jealousy amongst the nations of the earth; and the reason is clearly stated, viz., to open a way for the return of His people Israel. This jealousy is produced by "the drying up of the river Euphrates" under the sixth vial, in order that "the way of the kings of the east may be prepared." But the nations do not think of this: they are all going to fight over Turkey's carcase (Matt. xxiv. 28; and notice how ver. 27 synchronises with the sixth vial and 1 Thes. v. 2). Here we have one object of the war as it concerns the future.

The place in prophecy we now occupy is evidently Rev. xi. 11—13 (xiii. 11—18 to be the outcome), xvi. 15, 16, xvii. 11—14, and then follow on. After which Rev. xi. 15—19, xvi. 17—21. ARMAGEDDON.

In fact, we are on the eve of the manifestation of the sons of God, and the coming of the kingdom in such a way as shall result in the kingdoms of this world becoming the kingdom of our Lord; following upon the resurrection of the witnesses (Rev. xi. 11, 12), due at the very time Britain declared war against Germany and took her stand. For, as pointed out in the *Covenant People* of March, 1911, p. 332, our fatal mistake was made on the 6th February, 1911, which brought upon us the Ulster trouble and the question of the Welsh Church disestablishment.* The nation, so engrossed internally, was reckoned by Europe to have quite enough to attend to at home; in fact, "dead" in a political sense, so that Germany might now take her place in the Sun. This led Germany to repudiate her treaties and to strike the first blow.

Now look at the date, 6th February, 1911, from which this deadness and unconcern were to count, and reckon up three and a-half days (or years), after which they were to "*ascend up to heaven in a cloud.*" Is not this a restitution of the power of the witnesses in the affairs of the nations, a resurrection of Israel into her God-appointed sphere?

But in the following verses (Rev. xi. 13, 14), "And the same hour (or synchronous with the resurrection of the witnesses to life) was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of names of men, 7,000, and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past." In this earthquake Turkey must pass away.

The kingdom of God, though now in the British Isles, cannot be said to have come until Israel, now in Britain, takes her place in Palestine, *i.e.*, after that the Holy City has been trodden down of the Gentiles (Turkey). Then comes Luke xxi. 24—32; Rev. xi. 15—19.

* Read "Israel in the Book of Revelation," pp. 166—198, for explanation. Author, Rev. L. G. A. Roberts. Banks & Son, 36.

So the eagles are said to be gathering round the carcase. This was the sign of the coming of the Son of Man (Matt. xxiv. 27 ; Rev. xvi. 14—16, xi. 13, 14). We have but to ask ourselves what nations are under the eagle as a banner, to see the appropriateness of this symbol. That the carcase is Turkey few will question. Although this is not apparently the cause of the present war, it may all be traceable to the actual jealousy of the eagle nationalities. This jealousy is the subject of Isa. xlii. 13—16, where a slight acquaintance with the context will show us that Israel in the British Islands is clearly alluded to, as giving praise to God in the islands and singing the new song, whilst the contending nations are set upon their "images" (ver. 17). We take this prophecy to be that which is now in the course of fulfilment. This war began in consequence of the jealousy which exists between Germany and France, and also between Austria and Russia. They all ardently wish to lay hands on Constantinople, and to have a lion's share of the carcase's possessions as soon as they can.

They know not the counsels of the Most High, and are all intensely envious of the position of Britain, which will be seen later on.

A difficulty may present itself to some minds in attributing the cause of the war to the political death of the witnesses, and for fixing the resurrection of the witnesses to the present time.

We are quite ready to agree that we are mistaken if the outcome of this war does not result in bringing us to repentance. For Isa. xxvi. 7, etc., vouches for this repentance when God's judgments are in the earth. The act of transgression was taken on 6th February, 1911 ; now, three and a-half years from this brings us to 5th August, 1914, the first act of our return to God. Granted that we did not know our sin, nor do we yet recognise our repentance, but the Lord who knows the heart understands all. It was the contemptible weakness of our Protestant standard which made us yield to the Roman plea for the removal of the so-called stigma upon some of our

fellow subjects in the King's declaration. In fact, they persuaded us to stand aside whilst they were to be allowed to dishonour God ; but we have learnt in this three and a-half years where this so-called toleration will land us. Ulster to-day stands before us as being the champion of the Protestant cause and we all agree that Ulster is right.

During this period Germany has been striving to obtain "her place in the sun." She assumed that Britain was too much taken up with her Ulster trouble. She played her cards, as circumstances now divulge, to lay her hand on Britain, counting upon what she thought the apathy of our people and their internal factions. Britain, disunited for three and a-half years, at the very sign of danger from without rises as one man. The Ulster trouble is not so much as thought of ; the Nationalists join in the common cause ; all the vast daughter nations of Britain espouse their mother's cause, and Manasseh (the U.S.A.) shows that she will not forsake her brother. Surely the Spirit of life from God has entered the witnesses, and the resurrection of Israel is manifest. Their enemies behold them, and fear when they see they are on the wrong side.

We must remember that since Waterloo (1815) Britain has ceased to be a war power (as foretold in Zech. ix. 10) on land, yet "his dominion is from sea to sea, and from the river unto the ends of the earth." His mission was to speak peace to the heathen, until the time came for the deliverance of Judah, pent up in Russia (the prisoners of hope) ; then Ephraim's war-power is to return, "and the Lord shall be seen over them," "and the Lord of hosts shall defend them" ; and all this at the time when Judah has been bent for Him ; read the context and then Zech. x. 10—12.

The Crimean War was outside of "the earth" of that purview ; see Isa. xxvi. 9, where two words are used for "earth" and "world" (same in Rev. xi. 15. 18).

The command of the sea is ours ; the protection of

the weaker nations is our trust. At present we must take care that no power can threaten our position, for "thy gates shall be open continually, that men may bring unto thee the wealth of the Gentiles" (Isa. lx. 11). Having ensured this, and the protection of the weaker States, which contain relics of our blood, we shall then enter into our chambers and shut our doors about us (Isa. xxvi. 20, 21); still exercising a position of "state of war" towards those who by their perfidious action show themselves treaty-breakers.

The reconstruction of Europe is in process. Germany and Austria (Rev. xi. 11) have taken the sword; they will probably come to terms with the former beast (France), the right foot of the image of Daniel. The ten-kingdom status of the great city is the last phase before the destruction of Rome, after these have given their power and authority unto the beast for "one hour," to fulfil the Word of God in the matter of the harlot (Rev. xvii. 12—17), the last phase of Europe under the seventh vial. When Russia (may-be with Prussia) has the pre-eminence, the great city will be divided into three parts. Do we not see them now—Latin, Sclav, and Teuton (Rev. xvi. 19; Ezek. xxxviii. 9)? The mention of Gomer and all his bands points to a disintegration of Germany, as before Bismarck made it in 1870.

If this year 1914 marks correctly the commencement of the era of the return of the Jew, twenty years after should see Israel in possession of Palestine. In the meantime the Lord Jesus says, "Behold, I come as a thief." He comes to prepare His people, to assist in the fulfilment of Micah vii. 16—20, to make them willing in the day of His power (Psa. cx.), to prepare them (His "mighty ones"—Joel iii. 11) for ARMAGEDDON.

The personal coming is at that great battle. But this era, *viz.*, 1914—1932, is

THE DAY OF THE LORD.

We should be watching and keeping our garments, lest we be found naked. We shall have peace in

Him, whilst the nations who worship images will come under the man of sin.

The nations are now fighting against the Lamb; though they heed it not, this will be made more apparent as Israel becomes the righteous nation.

We have no need to fear. "Look up and lift up your heads, for your redemption draweth near."

We cannot expect to go through unscathed, but the battle is the Lord's, and He will give us the victory.

Israel in the Book of Revelation. By Rev. L. G. A. ROBERTS, with preface by Rev. W. M. H. MILNER, M.A., F.R.G.S., &c. A writer says: "We commend Commander Roberts' book to the attention of all students of Scripture Prophecy as being the best exposition hitherto published of those fascinating visions of the Revelation of St. John." Cloth bound, demy 8vo, price 3/6. Post free for Postal Order.

Druidism in Britain: A Preparation for the Gospel. A people prepared for the Lord is found to be in the British Islands, and this people the Israel of God. By the Rev. L. G. A. ROBERTS (Com. R.N.). Price 2d., post free 3d.

What is to Lead Up to Britain Taking Constantinople, and Who Shall Force the Dardanelles? By Rev. L. G. A. ROBERTS. Price 1d., by post 1½d.; 5/- per 100, postage 6d. extra.

The Early British Church and its Continuity to the Present Time. With a Word on the Education of our Children. By L. G. A. ROBERTS, Commander R.N. Price 1d., by post 1½d.; 1s. per dozen net; 6s. per 100 net. Or for free distribution, 30s. per 1,000, 16s. per 500, carriage paid.

Some Signs of the Present Day. By F. E. H., Author of "Latter Days." Price 2d., post free 3d.

Our Faith in British-Israel Truth. By HENRY G. LOCKE. A very useful 24-page, crown 8vo., pamphlet, founded on the Apostle's exhortation: "Be ready to give an answer to every man that asketh for a reason," &c. Contains a valuable list of promises and terms given to and placed upon Lost Israel, with Scripture references, chapter and verse. Price 1d., post free 2d.

